

1. To maintain ceaselessly the principle of the sanctity of international treaties and agreements;
2. To advocate entrance into the World Court;
3. To advocate entrance into the League of Nations with or without reservations;
4. To make far larger use of the radio in the campaign for peace and international trust;
5. To resist any increase of appropriations for the Army and Navy;
6. To avoid any entanglements with communism, socialism, pacificism and economic panaceas.
7. To advocate freedom of world trade and of the exchange of raw materials;
8. To foster in every way international and interracial contacts and relationships between agencies and individuals;
9. To demand decrease of armaments either by international agreement or by national example and to deny and refute the fallacy of preparation for war as a guarantee of peace;
10. To define a true doctrine of neutrality and not to accept a view which under cover of such a doctrine makes us practically accomplices with an aggressor and stronger nation;
11. To encourage especially interchanges of sympathy and good-will across disturbed relationships--for example, as between Japanese and Chinese groups, French and German groups, American and Mexican groups, Bolivian and Paraguayan groups, etc:
12. To discern the very special place and influence and function of the Federal Council of the Churches of Christ in America and to cooperate with and strengthen that agency--any other course will weaken both the Council and the Church Peace Union and the latter even more than the former;
13. To face the problem of the duty of the individual as, for example, toward participation in war to which he is conscientiously opposed or toward the payment of taxes for the increase of armaments, etc;
14. To accept and resist the challenge of the propaganda of the ultra-nationalist and anti-internationalist forces;
15. To organize some time in the not far distant future an adequate demonstration of opinion both in the United States and in Great Britain against war and the instruments of war and in behalf of peace and the instruments of peace.

in prison, I am convinced that conciliation will be met by conciliation, but that violence on either side will never compel surrender."

The Council of the American Fellowship of Reconciliation feels strongly that British Labor is on trial. Mere diplomatic or Parliamentary correctness of procedure is not enough. Immediate generosity of action alone can overcome the breach in mutual relations due to the one-sided constitution of the Simon Commission and recent repressive acts of the Government.

We express our conviction that in the following of the principles of truth and non-violence will come the largest spiritual and material gains to both India and the British Empire and, indeed, to all the world. We therefore, urge members of the American Fellowship of Reconciliation, the British Fellowship of Reconciliation, the International Fellowship of Reconciliation and all people of good will everywhere to pray, to speak, to write, to work, that out of the present conflict in India there may arise a growing recognition of the power of these principles for the settlement of international strife.—(Adopted June 6, 1930 New York City.)

MR. KEITHAN ON MISSION WORK IN INDIA.*

"I am leaving India on July 16th for China and Japan on my return to America. The Government of India has ordered my return nine months before my regular furlough date because I entertained a friend, Reginald Reynolds, three weeks back. Reynolds is the young Englishman who carried Gandhi's ultimatum to the Viceroy. I have known him since last November when we met at Gandhi's Ashram. He had come to study Indian conditions and became very sympathetic with Indian aspirations for independence. I invited him to spend a week with me to see village conditions in South India. He had agreed to come and notified me at the end of May that he was coming. I knew that he was staying with Englishmen and English officials on the way. I had no reason to feel that I would be showing hostility to the Government by entertaining him as a friend although our Mission has been notified that we should be especially careful to be neutral. Well, the end of it all was that I have been asked to leave the country at once with the threat that if I do not do so Government grants will not be given to the Mission institutions. There seems nothing else to do. In fact, I think it probably best that it should be so, although it cuts to the deep to think that I must leave my adopted country at this tremendous time of need. I shall spend six weeks in China and Japan, studying conditions there, reaching America on the 11th of September.

"I have seen the Governor of Madras since I wrote the above. He says that I need not leave India—but that the Mission must disassociate itself

*The *Indian Christian Messenger* publishes the above letter from Mr. R. R. Keithan, an American Missionary who had recently to leave India because he showed hospitality to Mr. Reginald Reynolds.

from my actions, and that means that I cannot work in the Mission as Government will not co-operate with the Mission in the way of giving grants.

"I have been glad to see a slow growth of interest among the Indian Christian group during the last month. How often I have heard the plea, "Oh, that you Missionaries would only allow us to express ourselves as we feel.....would allow us to take part in the great struggle of our country!" I have always said that if they really felt that they should take their part in the present fight, that no one need hinder them.

"The American missionary is in a very difficult position because he has promised to be "neutral" in whatever may happen. I, and others, are trying to be loyal to that promise. However, you see what happens. Government interprets neutrality in their own way. Some of us feel that their neutrality means "loyalty" to the present Government..... and at a time when the Englishman himself often is most critical of things as they are.

"As to my plans I am not certain. It seems quite probable that I shall be able to return when the present crisis is over. That being true then I hope to prepare for rural reconstruction work in the villages of India. My plans will mean a breaking away from the present methods of Mission which I cannot agree with. Without doubt the largest problem in India today is the Village Problem. On that hangs everything. However, the village contains Hindus and Mohammedans as well as Christians. It consists of many castes. Today, Missions limit their efforts pretty much to the Christians in the village and to the outcaste. In the South the Christian religion is often referred to as "the religion of the outcaste." This is a thing to be proud of. However it also reveals a real weakness. First of all, India's problems—the problems of the village, are so great that we need all the resources of every religion. We need the help of every community. And then, to "save" the "Cheri" (outcaste section of the village) is to "save" but a very small part of the village. Not until we include every caste and every religion in our village programme can we hope to truly lift it nearer to the Kingdom. And my longing is to return to the Indian village and work shoulder to shoulder with every possible leader I may find in the village to bring his community closer "to Christ"—as most of us would put it.

"In the past we have laid the emphasis upon the establishment of a Church in India. As a result we have introduced a foreign organisation that has still to experience a Pentecost. I believe that the day has come when Missions must work from the other end also. We must try to bring Pentecost to the villages of India—that is our job!! and then let those people who have been moved by the Spirit, organise their own church. It will be just as much a part of the Universal Church as though it were built after the mode of the West. And it will be more true to the genius of the East. Yes, and my own feeling is, that only then can we accept large

contributions from the East to the Christianity of the West—to the Universal Church! But more of this when I can see you and can explain in greater detail.

This last year has been the most fruitful of my life. During the summer season, an Indian theological student, a Brahmin convert, stayed with me at Kodaikanal. We had many happy moments together. I realised more than ever how far away from the heart of the Indian the average Missionary is. I had planned this year to have a group of my own students live with me in the Mission bungalow. I had hoped that this might bring me a bit closer to India. However, that privilege is now denied me.

"At Christmas time I was at the Christa-Kalu-Ashram, a Christian place of retreat and service. Those were very happy days as I learned to know Dr. Jesudasan and Dr. Paton better, two consecrated men who have given their all that they might serve the Indian villager.

"Only a few days before I had been with the only Indian Anglican Bishop in India, the Bishop of Dornakal. Sherwood Eddy, a close friend of the Bishop, was there also. One of the largest Christian movements in India today centres about Dornakal, and that because there lives there a man of God. I have many stories to tell you of him.

"Just before Mahatma Gandhi went to the Lahore Congress I had three days with him at Wardha. At each meal I sat at his right and talked with him as with a brother. I shall never forget those days for it was a "mountain-top" experience indeed. I know of no one who I could trust more to interpret the spirit of the Master in present-day India. What a mind he has! What a spirit! What love! I have a feast for you again—one which came from Gaudhi himself.

"I had the privilege to spend a week also in Tagore's great school at Shantiniketan. I had a conversation with that poet of Bengal and that was the last straw in my decision for service along new lines in India. He left no doubt in my mind but that if I would serve his country I must identify myself with the Indian people—and the tragedy was that he felt assured that I could not do that in Missions as organised today. Those days I moved in and out with the schoolboys and teachers. I found a Christian, for example, who was giving his life to the boys and girls of Shantiniketan, who was living on a mere allowance, who would not even consider coming back with me to cooperate in a work that many would feel was one of the largest in South India. At least, he could get twice or thrice as much salary. But no! he was convinced that he could do more for Christ where he was! I found many others of the same spirit. It made me think!

"I wish I could tell you of the many Missions I visited. There is no doubt but that Missions are doing a stupendous and most important work in India today. Many Indians would not have it otherwise. However, there is a growing discontent with what

is being done for India by the West. It is a criticism that the Indian Christian and the Western Missionary must face—and face very soon, I believe! We have not faced all the conditions of India. We have not always given credit where credit is due. We have not built upon foundations already here. Educated India is coming to see this more and more. Again, educated India is becoming nationalistic and will not allow any movement to denationalize her people as Missions often have done.

"I just wanted to say that I was tremendously impressed to see the great resources which belong to India. I have no fear for the future. Coming days are going to be very difficult. And what a field for the Christian Message! Also, I cannot help but feel that India is one of the countries which has a vital message to give to the world. And even now there are Indians who guarantee that contribution shall be made. I count it the great privilege of my life to have been able to come into contact with something of the Spirit back of it all. And may I be allowed to continue in helping to bring forth that Spirit into the life of the world!

"I shall look forward to hearing from you—more to the privilege of seeing you again. My home address is 710 Albion Ave., Fairmont, Minn. U.S.A.

THE HINDU GAINS OF LEARNING ACT.

An Act to remove doubt as to the rights of a member of a Hindu undivided family in property acquired by him by means of his learning.

WHEREAS it is expedient to remove doubt, and to provide an uniform rule, as to the rights of a member of a Hindu undivided family in property acquired by him by means of his learning;

It is hereby enacted as follows:

1. (1) This Act may be called the Hindu Gains of Learning Act, 1930.

(2) It extends to the whole of British India.

2. In this Act, unless there is anything repugnant in the subject or context,—

(a) "acquirer" means a member of a Hindu undivided family, who acquires gains of learning;

(b) "gains of learning" means all acquisitions of property made substantially by means of learning, whether such acquisitions be made before or after the commencement of this Act and whether such acquisitions be the ordinary or the extraordinary result of such learning; and

(c) "learning" means education, whether elementary, technical, scientific, special or general, and training of every kind which is usually intended to enable a person to pursue any trade, industry, profession or avocation in life.

3. Notwithstanding any custom, rule or interpretation of the Hindu law, no gains of learning shall be held not to be the exclusive and separate property of the acquirer merely by reason of—

(a) his learning having been, in whole or in part, imparted to him by any member, living or deceased,

CHRISTIAN MISSIONS AND INDIA.

The Editor, *The Indian Social Reformer*.

Dear Sir,

I am reading your articles with interest, also your remarks on Christian Missions. I want to ask you frankly, can you blame us for preaching the gospel according to which we claim to have obtained the way of salvation, forgiveness of sin, fellowship with God, peace and joy? Do you think it is wrong to expect others to accept that medicine which has done us good, or do you think we should tell people to keep that of which we are convinced that it does not heal them and of the healing power of which they themselves do not claim to have any immediate experience but only a hope for the remote future? Christians believe that salvation begins with the present while Hindus believe that an endless number of rebirths are necessary before this can be obtained, or according to others, a life of absolute asceticism is the only proof of salvation. When we preach the gospel we act according to our convictions because we believe that the people of India are sinners similar to ourselves, and even if they were less sinners they need its saving power as much as we do. And we expect people to become Christians out of conviction only. Those Christians who are such in name only (and there are some like that, even in the West) are more of a hindrance than a help for revealing the truth.

And why gather funds for the work in America? Because there are millions of people in India in desperate need of daily bread, education and medical help and the money is not coming forth from the well-to-do people of India. Those who blame us should do that work themselves and we would not grudge them the opportunity. It is our Christian and humanitarian duty to help suffering fellow-men and women. If we would not bring the gospel by helping the needy with our means then we could not claim sincerity in preaching it. It is wrong for you to tell the missionaries "we do not want your money to help our suffering people" as long as you cannot help them yourselves. It would be wrong for us to request Hindus for funds to preach our Christian gospel. There are enough religious beggars in the land as you well know. You need no more from the West. If people play hypocrites and come into the Christian church merely in the hope of material gain, that is much regretted and in my own experience, much discouraged. People from the cold West brought up in different customs, cannot keep well, living like the ordinary folks in a tropical climate like India. This is one reason for additional expenses in missions. Rest assured, if you cannot agree with us, that we at least mean well. Please consider that we are at least sincere and want to be friends of India, even though misunderstood. It is true that many in the West are Christians only in name, and not worthy of the name; but that does not relieve the others who are true Christians of the responsibility to bring the gospel to others

who do not know it, even though they may not want it, because they do not understand it. Those of the West had their chance. We want to give Indians the gospel of the Bible that originally came from the East, and not Western civilization. Had Jesus been born in India would Indians have accepted Him as the only savior and true incarnation of God and followed Him? And if so, why not accept Him now and leave all the rest that you object to from the West, both good and bad? All we wish is to share with you the gospel and the experience it gave those of us who tried it.

With best wishes that God may bless India and the good work of social reform may continue.

18th July, } Sincerely,
Grey Eagle, Minn U.S.A. } H. A. FEIERABEND.

THE SALVATION ARMY SELF DENIAL FUND.

AN APPEAL.

Again the Salvation Army sets out upon its yearly effort of raising funds for the support and extension of its many-sided work. Amongst themselves Salvationists speak of this appeal as 'Self Denial', and this year, on account of the depressed state of trade, it will perhaps mean for them more self-denial than ever, for Salvationists belong to that class of people who first feel the blow of hard times. Nevertheless, with cheerfulness and courage they face this effort and plead for all to join with them in practising some act of self-denial for a week, giving what is thus saved to help those who are in need.

One of the Army's well-known mottoes is "Others!" and this effort is to help, not themselves, but others who are in sorry case through sin, or suffering, or any distressing circumstances into which they may have been brought.

From amongst the numerous cases with which the Army is constantly dealing we select the following as a sample: Under the influence of drink a Japanese chemist erred so seriously in making up a prescription, that the patient concerned narrowly escaped being poisoned.

Deeply impressed by the occurrence, the chemist, attracted to a meeting conducted by the Army's leader in Japan, Commissioner Yamamuro, realised not only the evil of drink, but his need of a change of heart. He yielded to God, and speedily gave evidence of the Divine change wrought within him by firmly refusing to sell 'toso' a powder commonly used in wine-making, particularly at New Year time.

Strengthened by this stand for further victories, he developed into a sterling Salvationist, being to-day widely known and respected as Sergeant-Major Chara of Kyoto.

When the Army Officers call upon you respond to their appeal and send them away glad because you have decided to help 'Others', or forward your gift to Lieut. Commissioner Jaya Veera (Ewens), Morland Road, Byculla, Bombay. 8.

CHILD MARRIAGE IN INDIA

"The Woman's Leader" of Friday July 18, 1930 writes:—

Since the Sarda Child Marriage Restraint Act came nominally into force on 1st April, almost the only news regarding it which has reached this country was the fact that the Act was being widely misrepresented among the Moslem population by Congress leaders, for the purpose of exciting prejudice against the Government. Now comes the disquieting news that a Moslem convicted of giving his son of seven in marriage despite the warning of his village Headman, was sentenced to fifteen days simple imprisonment, but that the Punjab Government instantly telegraphed to the Deputy Commissioner for the District remitting the sentence and ordering the man's release on the ground that "a warning and a nominal sentence would have been more suitable in the case of a first conviction under the Act."

It is further reported in the *Indian Social Reformer* that Miss Ida Dickinson, who was recently nominated by the Government as member of the Bombay Legislative Council, has resigned her membership, and has refused the Kaiser-i-Hind medal offered her etc....giving as one of her reasons the Government's reported intention to modify or repeal the Sarda Act. To estimate the significance of these facts it is necessary to remember that child marriage was recently described, after exhaustive examination by the Joshi Committee—very weighty one, composed with one exception of Indian lawyers, doctors, and public men—as an evil worse than suttee *i. e.* the burning of widows on their husbands' funeral pyre. For an evil which can be so described a sentence of fifteen days imprisonment does not sound excessive. It is difficult to believe that the Government can seriously contemplate repealing an Act which was clamoured for by most of the leaders of Congress themselves, who frequently used the argument that only the indifference of the British Government to social reform was responsible for the continuance of this evil custom.

THE FELLOWSHIP OF RECONCILIATION.

STATEMENT ON INDIA.

The Council of the Fellowship of Reconciliation in the United States has watched with deep concern the sharpening conflict in India between the British Government and the Indian Nationalists. A struggle of the intensity and proportions which this one threatens to assume becomes of necessity a call to lovers of peace throughout the world to seek every means possible for the avoidance of violence and war; and to create such mutual relations of justice, tolerance and good will as may overcome and finally eliminate the root causes of strife.

One of these causes in India, and elsewhere, is imperialism—the rule, or exploitation, of one people by another. As citizens of the United States we recognize the responsibility of our country for its

share in the contemporary imperialisms of the world. We are engaged in a great economic struggle with Britain, and this exerts no inconsiderable pressure, we believe, on leaders of British life to hold their empire together. We acknowledge our share, therefore, in the guilt of an exploited India.

As citizens of the United States, we condemn unreservedly our own use of force and imperialism as expressed in our relationships with the Philippines, Haiti and Nicaragua, as well as the economically unsound and internationally pernicious tariff now under consideration. We invite others, irrespective of the country of their residence, to join with us in protesting against these and other violations of international brotherhood.

We believe in the solidarity of human-kind. We consider racial arrogance a deadly sin. We deny the right of any nation to conquer and exploit another. We therefore hold, on principle, that Great Britain has no moral right to maintain her rule in India except by the general consent of India's people, and we protest against the use of violence to maintain that control.

We believe that Mahatma Gandhi's rejection of the method of war and his valiant attempt to displace it with methods of non-violence, mark an epoch in the social advance of humanity. To this non-violent movement we give our definite support.

With regard to proposals for a conference we call attention to the facts:—

- (1) That Great Britain has made no offer of any conference which included with it amnesty for political prisoners, and that there can be no fair conference while one side holds the leaders of the other side in jail;
- (2) That according to the testimony of George Slocombe, correspondent of the "London Herald" and the "New York Times" who visited Gandhi in jail, May 20th, Mr. Gandhi is even now prepared to recommend suspension of civil disobedience and co-operation with the round-table conference to meet in London, October 20th, provided three of his former eleven points are met and the rest left for future discussion.

The three essentials named by Mr. Gandhi are:—

- "FIRST—The terms of reference to the round-table conference shall include the framing of a constitution giving India the substance of independence.
- "SECOND—Satisfaction shall be granted to Mr. Gandhi's demands for the repeal of the salt tax, for the prohibition of liquor and for a ban on foreign cloth.
- "THIRD—Amnesty shall be accorded to prisoners convicted of political offences to coincide with the end of the civil disobedience campaign."

Mr. Slocombe concluded: "Negotiation is still possible. After my two meetings with Mr. Gandhi

Heard on the Apollo Bunder;—New Diehard Stunt—The Imperial League—Sale of Foreign Goods—

A Disgraceful Story—Unjustifiable Conduct—Lambeth Conference—A Daniel

THE best news that I have read to-day comes from Lahore. As my anxious peace-seeking eyes scanned it, I breathed a sigh of relief. As last, I said to myself, the Empire is saved, the Congress is doomed, and India is to be made safe for Mr. Harry Hobbs and Colonel Benton. You naturally ask why I feel so happy and delighted. Let us share the good news, and be truly thankful that at last something has been done, which will help this distressful country. An association known as the Imperial League has been formed at Lahore, with the object of supporting the British Government, and for the purpose of counteracting the lawless activities of the Congress! It held its first meeting on Wednesday, and passed preliminary resolutions.

Marvellous

These resolutions are perfectly marvellous. The brains that inspired them ought to be put in a national museum; nay, I demand more. I demand that the photographs of the authors should be printed free, gratis, and for nothing, by the "Civil and Military Gazette" and that copies should be distributed far and wide. The first function of the Imperial League, is "to encourage the sale of foreign cloth, wine and other goods, imported into India by European and American manufacturers, with the object that India should remain in touch with new inventions, inasmuch as India is a progressing country, and must not remain backward." I think this is simply great. "Drink foreign wines and go forward," ought to be this society's slogan. India can only progress and go forward, these poor folk think, by buying foreign goods, and, of course, picketing of any kind must stop. Having delivered themselves of this stupendous thought, the Imperial League then goes to affirm its opinion that the time has not yet come "to ask for any further rights than what have been given by the British of their own accord", and the reason given, is because Indians have not yet achieved success in commerce and trade.

Ranchi Candidates

These political philosophers then proceed to assert that their members should carry on propaganda, spread their aims and objects in public by means of speeches, and that public meetings should be held for this purpose. Free board and lodging is to be given to those who enlist themselves

as volunteers of the Imperial League and five persons have already become volunteers. They were to hold a meeting on Wednesday night in public, but unfortunately I have not yet seen any report of this gathering. It is no use people sneering and pointing out that there are only five volunteers. You have got to remember that Sodom and Gomorrah might have been saved if there had only been five members of the Imperial League found in those famous cities. It is idle to point out that the offer of free board and lodging does not come well from people, who have accused the Congress of hiring volunteers at eight annas or four annas a day. I have no objection to giving these people free board and lodging, in fact I think the Government ought to do it, and I can think of no better place in which they can receive such hospitality than Ranchi.

True Progress

I wonder who the misguided cretins are, who have publicly identified themselves with these amazing propositions. Personally, I should not be at all surprised if the fundamental inspiration was not the blood and thunder, which has been emanating recently from the "Civil and Military Gazette." The delightfully vague message from which I have culled the above information is curiously silent as to the authors of this insanity. But I am not surprised. Lahore has long been the centre of the most extraordinary form of diehardism. The reputation of the Punjab civilian has long been an offence to all right-minded people. The tone of political opinion in that Province is set by these gentlemen and, however much they may like to deny it in public, in private they are genuine Imperial Leaguers. I should not be surprised if the Imperial League has not received a telegram of congratulation and a promise of patronage from Mr. Emerson. I am sure they could find a job for "Mussolini" Stewart, and there are plenty others who could find agreeable shelter in their warlike bosom. But I do love their programme. "Drink So-and-so's whisky, and become progressive." Really, it is no wonder that there are times, when sensible men of all parties in this country, hold their heads in despair.

A Disgraceful Story

Further details are now available as to why the Reverend Ralph Keilhahn left India. It is a story which effects the greatest discredit upon the

Governor and Government of Madras. Mr. Keilhahn's crime apparently was that he gave hospitality to Mr. Reynolds, who stayed at Mr. Keilhahn's Mission at Madura for a day. First of all the Collector of Madura called on the Secretary of the Mission, and said that Mr. Keilhahn must go home or that the Government would not give grants to the Mission. Mr. Keilhahn then went to see the Governor of Madras, whereupon this Christian gentleman apparently informed him that he need not leave India, but he must leave the Mission if the Mission wanted grants from the Government. To translate this into other and plainer words, we might say that the Government's approval of the Mission's work of teaching the lessons of the life of Christ, depended upon their attitude towards people, who ventured to criticise the Government.

Gehenna

Mr. Keilhahn, in order not to embarrass his Mission, withdrew and went home. Personally, I think the people who are running this Mission were cowardly in the extreme. They should have told the Government of Madras to go to Gehenna, which I believe is the Christian equivalent of monosyllabic and somewhat tropical place, and, if they were not capable of carrying on without the Government's grant, they should have closed the Mission, gone back to America, and from every pulpit possible, they should have told the American people exactly what they thought of how supposedly Christian gentlemen behave in India. Incidentally, they might have provided the poetical Mr. Edward Thompson, with something more to say in the dreary old "Times" (London edition), but that would have mattered little.

Coincidence

Personally, I have never heard anything like it. Either the Mission in question is doing good work, or not. In any case, it has been, it would appear, in receipt of a Government grant, so, it is safe to assume that the work has received the approval of the Governor and the Government. The value of the work done, however, seems to depend, in the eyes of the official hierarchy, on closing the doors of the Mission to anyone who ventures to differ from the present system of Government. It is a curious coincidence that this startling comment upon the attitude of a Government and of a Governor, if he is reported rightly, towards a Christian Mission, should appear on the same day that the Lambeth Conference is affirming its opinion that the "ruling of one race by another is only justifiable from the Christian standpoint, when the highest welfare of the subject race is the constant aim of Government, and when admission to an increasing share in the Government is the objective steadfastly pursued."

Hypocrisy

I do not wish in any way to be blasphemous, or to offend the opinions of those who are styled "the faithful" by the Archbishop of Canterbury, but I cannot help thinking that if the Christ were to appear in India to-day, he would certainly be viewed with great disapproval by the Repression Research Department, and he would most certainly be imprisoned for seditious activities, if not for wearing a Gandhi cap. There is one vice in this world which I cannot stand and that is hypocrisy. This latest revelation about Sir George Stanley, and his Government, is to me a revolting exhibition. As on many a previous occasion I venture, with all due respect, to ask Lord Irwin what he thinks about it.

Some Questions.

This resolution of the Lambeth Conference, which I have quoted, is a typically cautious expression of Erastian Anglicanism. The danger of being in an established Church is that you are perpetually forced to identify yourself with Government policy and Government activities. You are forced to take refuge in airy references to Christian principles, and to vague phrases, which really mean nothing. What does the Lambeth Conference mean by the phrase "the highest welfare of the subject race"? Who is to be the judge of this highest welfare—the ruling Government or the subject race? Will the worthy bishops explain from whom they are to derive their inspiration—Sir George Stanley and his colleagues, or the people of Madras? Who is to govern the rate of what the Bishops call an "increasing share in the Government"? Are the Bishops going to listen on this point to Sir John Simon and Mr. Haig or to Mr. Gandhi and Pandit Motilal Nehru?

Muddle

Anglicanism, when it begins to dabble in Imperial politics, gets into an awful muddle, and even Anglicanism in India, although it possesses some splendid and noble figures, far too often suffers from this Government complex. I am reminded of the ludicrous and terrible situation into which official religion drifted during the war. Any day you could hear British clergymen informing their congregations that the Anglican conception of God coincided with an optimistic British war communique, and it was a very sobering thought to recall that German clergymen were probably doing the same. I cannot help feeling that to-day any paper that published the Simon on the Mount, or its modern equivalent in India, would come under the Press Ordinance. It would certainly be forced to deposit security.

A Daniel

It is not often you find a good story in the dull pages of the "Indian Law Reports," but I am indebted to a friend for calling my attention to certain remarks passed by Mr. Justice Lort-Williams in a murder appeal before the Calcutta High Court. The case was about a man, who had been found guilty of murder, before the Additional Sessions Judge at Khulna—a worthy member of the steel frame of the name of Edward Skinner Simpson, a youngish man and apparently a philosopher, who arrived in India in November 1923. Mr. Simpson, in his summing up, delivered himself of some amazing and astonishing remarks, which, coupled with his method of presenting the case to the assessors, have incurred the scathing disapproval of Mr. Lort-Williams. "According to the strict letter of the code of Criminal Procedure," said Lort-Williams, "in his judgment, 'and the decisions grafted upon it, the charge—that is the charge to the assessors—is eminently correct. The learned Judge (Mr. Simpson) has done all those things, which he ought to have done, and left undone all those things which he ought not to have done. Nevertheless, I have no doubt that the result amounts to both misdirection and non-direction."

Obfuscation

"It is not sufficient," continues the appellate Judge, "as the learned Judge has done merely to recount and repeat

chronologically the evidence as it has been given in Court by the various witnesses. It is necessary to sift and weigh and value the evidence.... Otherwise the evidence is to the jury simply a confused mass of discrepant, disconnected, and contradictory details. There must be some light and shade in every charge." In this particular case Mr. Lort-Williams pointed out, the jury's attention should have been drawn and directed to the crucial points in the case and "not obfuscated, to use the learned Judge's own expression, by a cloud of unnecessary detail and exalted verbiage.... The important issue in the case to and upon which the whole attention of the jury should have been directed and concentrated, was the identity of the murderer. Yet page after page has been devoted to explaining the law about murder and culpable homicide, and the distinctions and difficulties which surround those sections of the Indian Penal Code and about the exact meaning of the word 'intention' which is described in the words 'we linger in the shadowy life, and feed on the silent images which no eye but our own can gaze upon.' These are the objective effects of the subjective processes, certain circumstances and certain lines of conduct. Such language is out of place and useless for its purpose."

Curious System

What I like best is Mr. Lort-Williams' conclusion. After saying that a judge, if he has got any opinion at all, ought to tell a jury what it is, "so long as he makes it clear that they are at liberty to regard it or disregard it as they please," he adds this bitter comment. "Under the curious system which prevails in this country, the responsible and somewhat horrible power of life and death is given to judges in the mofussil, who are often comparatively young and generally without any practical experience of the profession of the law." A good many of us have known this for a long time, although the Civil Service has never admitted it, and, what is more remarkable, it even deluded Sir John Simon, into giving a chat to civilian justice. But Mr. Lort-Williams is new to India. I hope he goes on as he has begun.

When Is a Man Dead?

"Nor was it necessary to implore the jury to concentrate their attention—and address their minds to the solution of the puzzling enigma whether

SCRUTATOR.

GERMAN SCIENTIST ON GODREJ'S INDIAN-MADE VEGETABLE TOILET SOAPS

Unsolicited Testimonial

Messrs. Godrej Soaps, Ltd.

I am a German and was led to use your soap in Munich, Germany, by an advertisement I read in an Indian Paper.

I am a scientist and have devoted years of study to the functions of the human skin.

I FIND THAT SOAPS MADE OF ANIMAL FATS, HOWEVER EXCELLENT, ARE A SOURCE OF GREAT DANGER AS THEY CLOG THE PORES AND RETARD THE FREE FLOW OF PERSPIRATION FROM THE SKIN.

I have tested by personal use and chemical experiment your soaps exclusively made from vegetable oils and can say with authority that far from clogging the pores the oleaginous substances assist the flow of perspiration thus freeing the channels from deleterious foul matter and the balsamic effect of the oils used promotes tone of the skin.

I WOULD UNHESITATINGLY GIVE YOUR SOAP NO. 1 THE PLACE OF HONOUR AS BEAUTY SOAP.

As a hair wash, for promoting and eliminating dandruff it can rank with the best soaps. Its daily use should form an item of every woman's toilet and even of the sterner sex.

I specially lay stress on its qualities as a deodorant of offensive perspiration so worrying to many a female beauty. Several ladies to whom I recommended the soap are highly gratified especially with regard to the hair they prize so much.

I AM A CONSTANT USER OF YOUR NO. 1 SOAP WHICH IN MY OPINION MUST FIND UNIVERSAL RECOGNITION AS HEALTH AND BEAUTY SOAP.

Yours faithfully,
(Sd.) KARL LUSURTZE.

SOLE AGENTS:

NADIRSHAW, PRINTER & Co.
125, Esplanade Road, Bombay.

BEWARE!

Majority of soap manufacturers in India use ANIMAL FATS. All toilet soaps made by GODREJ SOAPS, LTD. are guaranteed free from adulterants and are made of PURE INDIAN VEGETABLE OILS.

This
Advertisement
was written
by

MADGE
TITHERADGE
EDGAR WALLACE
OWEN ROOSE
SINNIE MALE
SIR
DAN GODFREY
WY TRESMANN
H. DE VERE
STACPOOLE

This advertisement is composed of extracts from a few of the numerous tributes to Genasprin received from distinguished men and women in every walk of life.

GENASPRIN is an absolutely pure and reliable preparation, by far the purest and most efficacious aspirin. Two tablets always take a headache away miraculously and they do not leave the after effects of ordinary aspirin. The finest preventive against colds, Genasprin is safe and effectual—always keep it in the house in case of illness.

GENASPRIN
The SAFE Brand of Aspirin
(Made by Genasprin Ltd., Loughborough, England.)

All Chemists and Bazaar Dealers sell Genasprin in bottles of 25 tablets—but be sure you get Genasprin, the absolutely pure brand of aspirin.

NOTICE

Communications, articles and illustrations intended for publication should be addressed to the EDITOR. Letters must be written on one side only.

If the return of manuscripts and photographs is desired they must be accompanied by a stamped and addressed envelope, but the "Indian Daily Mail" does not hold itself responsible for such communications.

The Manager should be addressed in connection with Subscriptions, Advertisements, Payment of Accounts and any matter relating to the business aspect of the "Indian Daily Mail."

Subscription price payable in advance, post-paid, to all countries:

	One year	Six months	Three months	One month
India	Rs. 12	Rs. 8	Rs. 5	Rs. 1
Europe	Rs. 15	Rs. 10	Rs. 6	Rs. 2
Other countries	Rs. 18	Rs. 12	Rs. 8	Rs. 3

SINGLE COPY: ONE ANNA.

	One year	Six months	Three months	One month
India	Rs. 12	Rs. 8	Rs. 5	Rs. 1
Europe	Rs. 15	Rs. 10	Rs. 6	Rs. 2
Other countries	Rs. 18	Rs. 12	Rs. 8	Rs. 3

NOTE.—Subscription for the Supplement is accepted only for half and one year periods.

Subscription once paid will not be refunded on any account.

SINGLE COPY: ONE ANNA.

Indian Daily Mail

Saturday, August 16, 1930.

THE SIMON REPORT

BOMBAY GOVERNMENT'S PROPOSALS

It has been known for some time that the various provincial Governments in India have been engaged in the task of studying the Simon Commission Report and formulating their own views and conclusions thereon with a view to forwarding them to the Government of India. The provincial reports will, it is said, form the material upon which the Government of India will base their own final recommendations to the Secretary of State. According to a message the Bombay Government has completed its report defining therein its attitude to the several questions, relating to the presidency and Sind, dealt with by the Simon Commission, and the document has been despatched to the Government of India. All these are necessary stages preliminary to the Round Table Conference at which the whole problem will have to be threshed out by the people's real representatives. Unless anything to the contrary is definitely known we are entitled to assume that the peace negotiations now in progress will result in the Conference being held in an atmosphere of peace and goodwill, the nation's demands to be pressed at its meeting having behind them the full sanction of the people. It stands to reason therefore that the provincial Government must carry with it the people within its jurisdiction in whatever recommendations it decides to make, especially in view of the fact that the provincial administration, much more than the central, touches the life of the people at every point. The gravamen of the charge against the Simon proposals in regard to the provinces is that, while outwardly conceding full provincial autonomy, they nullify it by imposing restrictions in the shape of extraordinary powers to the Governor and the introduction of officials as ministers. These preposterous suggestions have naturally given rise to a chorus of con-

demnation alike by those who have had experience of the working of the Montford reforms and by those who have viewed them from outside. One has only to read the Muddiman Committee's report to know the difficulties which the ministers have had to face in working the reforms. The provincial Governments must by now have gathered a rich harvest of experience and knowledge of the serious defects and drawbacks, and, as the wearers alone knows where the shoe pinches, they alone are best fitted to point out the weak spots and suggest proper remedies, if they have only honest intentions to help the provinces forward. We speak of honest intentions because the various administrations are still dominated by the civilian element whose general attitude to Indian demands is notoriously hostile. But here is a chance for the provincial Governments and the Governors to give the right lead to the Government of India by recommending a genuine and unadulterated form of provincial autonomy consistent with the essential condition that the Central Government must not be weakened. The Governors' Conference which took place at Simla a few weeks ago must no doubt have debated the problem in all its bearings, and, if reports are true, the Viceroy seems to have charged the Governors to frame their proposals in a liberal manner. Messages from various quarters also indicate that the provincial Governments have largely followed the instructions of the Viceroy in this regard. All these are at best conjectures. But where such vital questions are concerned secrecy and mystification will do more harm than good. The statement, therefore, that the Bombay Government's report is being treated as absolutely confidential and that no resume or précis of it will be available to the public will be highly regretted. The Government owes it to itself to take the public into its confidence by publishing the document and profiting by the public criticisms of it. His Excellency the Governor, no doubt, conferred with a number of prominent public men on the subject before he attended the Simla Conference. But it is a well-known fact that nothing more than vague and general discussions took place during the few hours that the Conference occupied. It is the actual specific recommendations and decision of the provincial Government that must be submitted to the scrutiny of the public, the proper time for consulting whom must therefore be, after the conclusions have been formulated. Another weighty consideration for the publication of the document is the fact that there are several former ministers and members of the legislature who, not being in office now, naturally share with the general public ignorance of the Government's recommendations, but who nevertheless are in a fit position to offer valuable criticisms on them. The Central Government will have their hands considerably strengthened in putting forward a scheme for a real advance, only if the provincial Governments back them up with similar genuinely liberal proposals.

THE BISHOPS' VOICE

THE Seventh Lambeth Conference, which was attended by over three hundred Bishops from all over the world, has laid down what is not only a fundamental principle of Christian political morality, but what is, or ought to be, the governing idea behind every administrative system. The Conference has felt itself called

upon to condemn the racial animosities brought about by a faulty political outlook, and has affirmed that the ruling of one race by another is only justifiable from the Christian standpoint when the highest welfare of the subject race is the constant aim of Government, and when admission to an increasing share in the Government is the objective steadfastly pursued. We would strongly advise the upholders of the present regime in India, to practise a little introspection on the basis of this principle. Because it comes from men learned in religious doctrine, it does not follow that it contains points of great philosophical or metaphysical complexity. It enunciates a simple formula by which a system of administration, such as the one we have in India, may be adequately judged. It also happens to be the standard which is being applied to-day on a wide and intense scale, to the existing administration, by the Indian people themselves. It forms the whole substance of the nation-wide protest which is now being witnessed in this country. To this protest, what reply is Britain honestly and sincerely to make? Can she honestly claim that the "highest welfare of the subject race" has been the constant aim and effect of the administrative system which has been designed for this country? Of course, this "welfare" theory forms one of the text-book doctrines of British rule in India. It has been preached to Indians in and out of season, but it has worn thin under the strain of actual experience. To-day it merely strikes the Indian mind as a vocal manifestation of the White Man's missionary instinct in a liberally disguised form. It has shown a marked tendency to get mixed up with the language of trust from which the Indian shrinks in utter disgust. Long experience has made him cynical of the alleged altruistic motives of British rule in India. He finds it difficult to discern any appreciable correspondence between these altruistic motives and the flagrant exploitation and denial of all his natural rights. If these motives exist, they operate in some mysterious way, which it is not always easy to follow. We are glad, the Reverend Bishops have found it possible to support India's claim for a larger share in the Government, and to ask for a broader outlook which must govern the relations between the two peoples. Nor is this the first time they have thought it necessary to do so. In a recent letter to the London "Times", the Bishops of several important dioceses in India, draw attention to the new forces which have been called into being in this country. They emphasized that Indians should be immediately assured of Britain's genuine desire that India should have a proper place in the commonwealth of nations, and that Indians should have a full voice in determining the destinies of their own country. "Men of all parties," they said, "have revolted, as all Britons would revolt, against the idea that their future should be settled without the utmost weight being given to their own feelings and aspirations." This letter and the decision of the Lambeth Conference constitute an appeal and a warning which, we hope, will not be lost upon British statesmanship. To India, they are a welcome assurance that opinion is gradually but steadily strengthening in support of her legitimate claim for the immediate recognition of her natural rights.

TARIFFS AT ROOT OF ECONOMIC DEPRESSION

Effect On World Prosperity

THE controversy about tariff revision is in evidence in most of the important industrial countries of the world. The Congress of the United States is debating the last stages of a bill for erecting the highest tariff in its history. Canada has enacted a considerable increase in its tariff rates, except against British goods, where in some cases the rates have been lowered. Australia has practically prohibited certain classes of imports altogether.

Most of the countries of Europe have tended to raise their tariffs in recent years, despite the recommendations of the League of Nations to economic conferences. China has increased its duties recently. So has India. And now Britain, the last of the great nations which adhere to free trade, is being wooed by the Conservative Party and the Empire Free Trade Movement to go over to the protectionist camp.

"Bad Times"

In a great measure this drive for higher protective duties is the outcome of what are called "bad times." J. H. Thomas, speaking in the British House of Commons some time ago, stated that there were to-day over 3,500,000 unemployed in Germany, and more than 1,700,000 in Britain, that 21 per cent. of the union members of the United States were unemployed, and that 42 per cent. of building trades and nearly 1000 factories had recently closed down in Japan. Many other countries were in a similar position.

When the times are bad, the remedy which springs up in most people's minds is "Let us keep for ourselves the trade which the foreigner has been doing in our own countries. It is foreign competition which is causing unemployment and lowering our standard of living."

On a cursory glance, and looking at the problem purely from a national viewpoint the argument seems very reasonable. But if we look at it from a larger, more universal viewpoint, is it true? As often happens, indeed, may not the truth be the exact opposite?

The Root Trouble

May not tariffs be the root of the economic troubles from which all the nations are suffering to-day? There are few people who would seriously urge that the road to prosperity for the people of the United States, for instance, would be to erect forty-eight tariffs round its forty-eight States.

The basis of American prosperity has clearly been that it has been the largest free trade area in the world, and its people have been able to develop its great resources without let or hindrance. Yet on a narrow view a convincing case can be made out that each state and people within it would benefit by keeping all its trade for themselves and stopping imports from elsewhere.

Again, is it not obvious that Europe cannot possibly obtain prosperity so long as in an area but little more than half that of the United States there are twenty-six tariffs hindering trade? And if we look at the world as a whole, is it not equally clear that the seventy tariff systems whereby it is divided are one of the great obstacles to its steady development?

Human Prosperity

The real effects of tariffs on human prosperity are clear enough. Cautious Minister about the Whitecraft laws and regretted he was unable to witness the Test our thinking so exclusively on the supposed interests of our country.

Tariffs inevitably deflect development from the natural economic channels, that is, from the channels wherein it is most economical and productive to develop agriculture, mining or manufacture.

They therefore waste capital by multiplying plants in small market areas, none of which is really suitable for modern production and in each of which, in consequence, saturation is soon reached with its concomitants of high costs, lowered wages and unemployment, while export trade is made impossible by tariffs abroad.

Alterations of tariffs, too, inflict immense unmerited damage on friendly neighbours. They may smash a well-established industry to pieces in order to move it to a more, expensive, less efficient, form across a political boundary. Tariffs, too, obviously interrupt international trade and so damage shipping. For, taking the world as a whole, trade is exchange except in so far as it is new capital development, and no nation can live and prosper by stopping imports and trying to export alone.

National Compartments

There is no doubt that mankind is reaching a condition when it is becoming impossible for it to continue to live in self-centered selfish national compartments. Nations are being gradually forced by suffering to see that only by beginning to recognize their unity can they attain peace, abolish war, and realize lasting prosperity and employment for everybody.

Armaments and tariffs are in the ultimate analysis simply expressions of disunity of the human race, and of the fear, suspicion, greed and selfishness which animate its thinking. writes Philip Kerr in the "Christian Science Monitor." So long as that modern invention has denations refuse to take their disputes to judicial or political tribunals for settlement, in accordance with reason and justice, and be dropped, and that the day has failed to try to deal with their problems collectively as a single human family, war is bound to continue, giving peace, justice and prosperity to all, so will their vision begin to be realized on earth.

For the only alternative is that,

CONAN DOYLE: THE MAN

"BETTER to be a poor fisherman than to meddle with the affairs of men," said Danton, waiting to be guillotined. Putting aside the temptation to playfulness and profundity. He was with the letter of the aphorism boyishly shy and reddened at (Biblical testimony goes to show) that the fact of being a fisherman almost he said to have darkened is not in itself sufficient to preclude his life; each fresh acquaintance elude, "meddling with the affairs of men" we must, broadly speak, appropriate reference.

Certainly it is curious to reflect what a storm burst about the head of one of the most honoured of present-day men-of-letters when he started to try to convince the public that its defunct parents, partners, offspring and comrades were not without eyes, ears, touch and tongue for ever.

The character of stricture and contempt which the opposition at times assumed might be easier to understand if Arthur Conan Doyle had been attempting to take something away from humanity instead of, as he thought, bestowing something on it.

Rich Personality

The man's history and personality present a wealth of interesting features, writes Eileen Hewitt in the "Saturday Review". He was widely-read and widely travelled; he championed a German Jew under sentence for murder; he wrote the chronicle of a war; police consulted him in crime mysteries; a week before his death he interviewed the Cabinet Minister about the Whitecraft laws and regretted he was unable to witness the Test.

every nation should be a judge in its own case and try to insure its own security and promote its own rights by its own armaments—armaments whose size will be competitive with those of its neighbours.

Similarly with economies. So long as every nation tries to obtain prosperity for itself by ignoring its neighbour's well-being, or by actually damaging it by means of tariffs, subsidies, embargoes and so forth, the economic life of the world as a whole is bound to become more and more dislocated.

Dislocation

There will be no intelligent balance between industry, agriculture, raw material and production, and there will be violent fluctuations in business, unemployment, and low wages. This is not to say, of course, that the solution is an immediate federation of mankind and the immediate abolition of all barriers to trade. The difference in civilisation, language, standards of living and so forth are too wide for any such drastic treatment.

What it does mean, however, is that the time has come when statesmen and democracies have to recognize that national selfishness is the root of most of their principal difficulties, and that more selfishness, whether in the form of armaments or tariffs, will only intensify the difficulty. Once the thought of civilized mankind accepts this truth, progress will begin. The unity of mankind is an idea as irresistible as the idea of individual liberty or democracy.

It may take time before this is recognized as the truth by more than a few. But in proportion as thinkers recognize that the day of international anarchy is over, that modern invention has destroyed the former limitations of time and space, that the old self-centered ways of thinking must be dropped, and that the day has come when all the nations of the earth can unite under one law, man family, war is bound to cease, giving peace, justice and prosperity to all, so will their vision begin to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

to be realized on earth.

12628 Harry B. Campbell
5757 University Avenue,
Chicago, Illinois.
December 4, 1930.

Copy for Dr. Speer
Reverend Cleland B. McAfee,
156 Fifth Avenue,
New York City.

Dear Dr. McAfee:-

Two weeks ago Professor Arthur E. Holt, in a course on "The Development of the Social Consciousness of the American Church", read to the class, two letters from India, copies of which I enclose herewith. He was somewhat moved as he read them, and as soon as I heard them, I responded by saying that they amazed me.

The second of the two letters is the more surprising to me. It was written by the Chairman of the Church Council, and sent to about fifty Congregational pastors, all of whom can read English. They were then to interpret it for their village workers, and under each village pastor there were an average of ten workers, in schools and pastoral work. The Secretary of the Mission had asked the Chairman to write both the groups. While I do not understand the organization of the Congregational Mission at Madura, yet this information which I have above quoted was given me by Principal B. S. Stoffer, of the American College at Madura, South India. Principal Stoffer tells me that there are about 500 students in the college, and he is therefore no ordinary young missionary. He is a student here at the University, about to take his Ph.D. degree. After I heard of these letters I talked to Mr. Stoffer, insisting that our Missions would never sanction such a letter as the one sent to the village pastors and workers. Mr. Stoffer, says that from all he can learn, though he was not in India then, the Mission approved the letter, but there was some protest. He said, however, that their Mission near Bombay did not approve it. Of course the Bombay mission was not faced with it, but Mr. Stoffer informs me too that that Mission does not have as large a Government grant as the Madura mission does.

After the class meeting that day, I asked Professor Holt for a copy of these letters. He hesitated some because he said that Mr. Alden H. Clark had given him the copies, and that he was not sure he could allow others to have a copy. I told him that I wished to send you and Dr. Speer copies of the letter. Then he said that he had told Mr. Clark that he would not accept them unless he had the freedom to use them publicly. He said that he had not given

copies of these letters to the Christian Century, but that he understands that the Editor knows of the contents of them. I would therefore appreciate it if you would not use them in any public way, without my mentioning it to Professor Holt. I am going to send Mr. Allison copies of the letters, for they are so unusual, he surely would wish to know of such possibilities. You may have seen the letters elsewhere, and if that is the case, then there is no reason, of course, for you treating them as confidential from me. I donot think that Professor Holt treats them as confidential, but he does use them as source material in his course.

After class I told Professor Holt that I was sure no such letters could possibly get through one of our Missions. He looked at me rather quizically as much as to say, "Well, I donot know". Since then Mr. Steffer has explained to me what the withdrawal of Government Grant would mean to their work, that 400 village schools would be closed, that the college could not carry on but a few months unless the funds came from home, etc. He intimated that their missionaries were as generous minded as ours, and that while he felt the approval of the letter was a mistake, yet he could understand the reluctance of the mission to refuse to pass it. Since these two weeks of thought about it, I am quite sure now that our mission under similar circumstances would pass the same sort of a letter. There are a number of men who could draft such a letter and get it through the mission. Mr. Mitchell could do this with greater skill than the writer of this letter, and he could control almost the complete women's vote of the mission, and large numbers of men. Therefore I have come to the after-thought that at least the North India mission would pass it. Professor Holt says that Dr. Fleming felt that it would pass the Panjab mission with difficulty, but Mrs. Fleming was sure it would pass without vigorous protest. When the group is handicapped by small funds from home, and the insecurity of the future of their work, I know how easily it would be to vote for such conformity. It has been done in less serious cases on the field. This seems to me to be direct evidence that we are very much involved in affairs in India.

During this time I have been wondering if Dr. Speer had such items as this in mind when he urged us some years ago to refuse the Grant in Aid at the time of the Conscience Clause agitation. While I then thought we were unwise in refusing the aid, if he had this foresight in mind, then I heartily approved his stand. It was vision indeed, but I did not then, and my noteials on hand donot now, indicate that he thought of an incident of this sort.

Of course I donot expect you to commit yourself on such a matter as this, but it would soon that we ought to be very careful of our acceptance of none of this sort. It is possible that it is unusual. If so then all the better. If it is at all typical, then we are in dangerous days.

Professor Holt is to be in New York city most of next week. If you hear him or are near where he is you may desire further light about matters of this sort. He of course is quite sure we are in for dark dark days ahead for missions all over the world. He is no young sensitive fellow who was difficult to please. He did not go there for a few winter months either. He lived there for most a year. And he went as an investigator. His comments are most reliable therefore. Certainly he knows what he is talking about.

I dreadfully fear that in the home church and in the missions on the field, we have neither vital radical religion enough to face a matter of this sort, or foreign mission vitality of the fundamental sort that would say, "Well, if there is danger of domination by a Government, we will refuse support." I dreadfully fear it. I wonder if I am alone. A religion that can be as devoted to institutions per se as our American brand is, is not radical enough to send its convictions to basic facts of experience and tear them out of their helplessness. The history of religion in America has been anything but a war on the devil. It has been a "love parade" instead. God forbid that it continue.

I hope that you and Mrs. McAfee are well. I am. Coming examinations are casting their shadows before them on campus life, and thanks be, some friends who are great boozers on campus, tell me that they cast their influence on the amount of liquor consumed, greatly reducing the amount as the examination period approaches. One good thing therefore can come from examinations.

My sister has taken aposition in New York city, and will therefore remain there for sometime. She began her new work on Monday of this week, so I donot know what it will be like, but it is dealing with the women and children down in the Bowery area, somewhere near Wallstreet. She was a bit reluctant to accept Mrs. McAfee's invitation to tea. I have not urged her, but I thought she would like to go. There must be guardian angels for such creatures as she. At least folks like she make be believe a lot of things I cannot otherwise accept.

Very sincerely,

Harry E. Campbell.

Copy, with enclosures to Dr. Speer.

July 4, 1930.

The Pastors of the Madura Church Council.

Dear Brethren:

You are not unaware of the fact that at the present time Government is being attacked with the avowed purpose of overthrowing it. The Church Council is not, as a body concerned with the methods used, nor the character of the Government's wise and most natural decision not to aid and comfort its enemies. The only alternative to this would be for Government at once to acknowledge defeat.

In the carrying out of this decision as I am informed, Government will stop all grants, or aid of every sort given to all organizations that are antagonistic to it. Note the word: Government does not propose to deal with individuals but with organizations or groups, especially in the case of bodies like our Madura Mission, composed largely of aliens who are in India under a special permit. In our case, the organization with which Government deals is the American Madura Mission and it has already shown that it purposes to make its decision fully effective.

It follows therefore that each one of you has it in his power, by a thoughtless word or an ill-considered statement, to cause very great inconvenience and loss to all of the Council work as well as to all of the work of the Mission. This fact should tend to make each of you exceedingly careful both as to what you say and what you do that will give help to its enemies and thus embarrass the Government. It will further make it clear to any one who feels that he cannot refrain from opposing Government that it is his duty to dissociate himself entirely from the Mission and the Madura Church Council before he takes this course; since it would be most inconsiderate and unjust for him, by his course of conduct, to bring everyone into trouble along with him. I venture therefore to request any one, if there be one, who feels that he must, as this time, in any manner, give sympathy and help to the enemies of Government that he will first fully disconnect himself from the Mission and Church Council and so not bring those who do not feel the same necessity of opposing Government that he does, into the same punishment with himself.

Being myself a Canadian I am a British subject and so am in a different relation to this whole matter from that of the great majority of the members of the Mission. It is not, however, as a British subject, but as the Chairman of the Church Council, that I have been asked by the Mission Secretary to address you on this subject. I do not think that the mere fact of my place of birth materially affects my views of the present political situation. I am in full sympathy with India's desire for Home Rule and feel that this should be given at the earliest possible date. I am persuaded that this is Government's policy which it will adhere to in spite of the present situation. I fully understand that experienced and expert officers especially chosen to make an impartial study of the whole question will have a broader and more complete view than those who see only a part of the problem. It is my conviction - and this conviction is supported by the expressed opinion of a leading Indian Christian - that the early withdrawal of the power of the present Government would plunge India into a long period of anarchy and bloodshed so that the shortest road to real Home Rule for India is through the support of Government in the carrying out of its policy. I therefore feel that quite apart from my duty of loyalty to my King, I would be in full sympathy with Government at the present time.

Sincerely yours,

C. S. Vaughan
Chairman of the Madura Church Council

Madura Dt. Magistrate's office
Dated the 4th July 1930.

My dear Mr. Bannings:

There seems to be some reason to think that there is a tendency to regard the civil disobedience movement and the measures taken to combat it as matters for the magistracy and the police alone. This is no doubt true as regards active manifestations of the movement and more particularly those of violent character. But the civil disobedience movement, which deliberately seeks to defy established law and order, is direct at the Government as a whole including the department of Local Self-Government and the departments dealing with education, medical relief, etc. It is therefore the duty not only of every servant of the Government, no matter in what department he may serve, but also of every person, whatever his nationality may be who belongs to one of those non-official organizations which are permitted by the Government to participate in any educational, medical or other public work in India, to show his disapproval of the movement. He is expected to take every opportunity of promoting amongst those whom he is brought into contact by reason of the activities of the organization to which he belongs loyalty to the Government and of countering and exposing by informal talks and discussions the lies, misrepresentations and economic fallacies that are used in support of the Congress programme. The Government expects this service to be faithfully performed and look to you as a member of such an organization to see that effect is given to this expectation. Any service that you may require as to the particular methods to be followed will be willingly supplied by me on application.

Yours sincerely,

J. F. Hall

Dr. J. J. Bannings
Pasumala
Madura

ACTION OF WEST ARMENIA MISSION AT ITS MEETING SEP. 1, 1915,

regarding Political Relationships.

Inasmuch as the conditions have compelled the missionaries in Urumiah to take a prominent part in political matters, and inasmuch as the situation is still very difficult and will probably remain so until the termination of the European War, RESOLVED that the following statement of principles be adopted:

Indirect
methods
alone sanc-
tioned.

1. That in general it is desirable to take as little direct part as possible in political matters and that the effort to withdraw from the position of prominence in such matters be maintained.

2. That it is important to maintain cordial relations with all the authorities, both governmental and consular, and to act in co-operation with them in our relief work, especially as the need for relief must be so vitally affected by the political conditions of the country. We may hope through them indirectly to influence political affairs to the benefit of the community.

DETER to
COMMIT.

3. That it is essential to act in close co-operation with the consul of our own government, deferring to his advice and so far as possible leaving political matters to his control.

NO
DENOMINATION-
AL LINES.

4. That the effort be made to prevent the drawing of denomina-
tional lines among the Christians in reference to governmental matters
-and to maintain cordial relations with other missions and ecclesiasti-
cal authorities.

JUST TO
ALL.

5. That in our relations with Moslems, as individuals and as a Mission body, we should be careful to be conciliatory and just, avoid-
ing partisanship for Christians and at the same time not condoning the
terrible wrongs done.

ONE
MISSIONARY
IN
URUMIAH.

6. That it is important to have governmental relations in
Urumiah committed to one missionary, who shall speak for all and
who shall consult freely with all and be guided by the advice of the
station and who shall be loyally supported by all. He should keep
in communication with Dr. Vanneman as representing Tabriz station.

7. That some one be appointed for this purpose by Annual Meeting.

8. That in relation to the specific question of the Kurds, we
approve the following statement:

THE
KURDS.

While we appreciate fully the service that might be rendered
the people of Urumiah and adjacent regions by promoting a settlement
between the Russian authorities and the Kurdish tribes, and appreciate
also the confidence placed in the members of the mission by both parties;
it is our opinion that no member of the mission should act as an inter-
mediary in negotiations with the Kurdish chiefs, except as we may be
able to assist the American Consul in such negotiations, in case the
Russian authorities should desire his good offices. The reasons for
this opinion are that the matter is political and complicated, that the
results might be such as to involve the mission in a way disadvan-
tageous to the interests of our work and that it can be very properly
dealt with by the consul.

COPY.

LETTER OF THE SECRETARY OF STATE TO THE AMERICAN MINISTER IN CARACAS. Feb. 27,
1912.

Elliott Northcott, Esquire,
American Minister, Caracas.

Sir:

The Department has received the Legation's No. 134 of the 2nd ultimo, referring to previous correspondence in regard to the extension of the provisions of the law of ecclesiastical patronage to foreign missionary societies, and enclosing copies of a letter presented to the Legation in triplicate by some of the American missionaries established in Venezuela. The Department has made the subject of mature and careful deliberation, the protest addressed to Mr. Caffery by certain American missionaries established in Venezuela concerning the executive decree of the Venezuelan Government which is stated to apply to the religious organizations which these missionaries represent the Venezuelan Law of Ecclesiastical Patronage of 1824. The grounds of this protest seem to be in the main that the Law of Ecclesiastical Patronage was intended originally to apply only to the Roman Catholic Church, and that it is not applicable or should not be applicable to the churches or missions which these missionaries represent; that the application of this law deprives the missions of the privileges of freedom of worship guaranteed them by the Venezuelan Constitution, and finally that the decree in question is, by reason of lack of approval by the Venezuelan Congress, unconstitutional under Venezuelan law. The Department also observes that in the promulgation and execution of this decree, the Venezuelan Government seems not to have avowed an intention to abrogate the privileges of religious freedom hitherto enjoyed in Venezuela, and apparently declares simply that the regulation in question is necessary for the due observance of existing Venezuelan law regulating the exercise of these privileges. Concerning the possible action of this Department in response to the protest submitted to you, it should be observed, first, that while it has ever been the policy of this Government not to interfere with the internal regulations of foreign governments, more especially in questions of religion, this Government, practicing, as it does at home, the largest principles of freedom of thought and belief, is naturally desirous to see its citizens enjoy in other countries a reasonable freedom from restrictions or disabilities imposed by reason of religious faith. While recognizing that the determination of the internal policy of a nation is an attribute of its sovereignty, the United States has not hesitated to express this desire in considerate and friendly ways on appropriate occasions which have arisen at various times in different countries. It should be observed, however, that such representations have never been put upon a basis of strict right, for it surely will be appreciated that this Government may not, as a matter of right, demand that another government shall grant to religionists of American nationality in the territory of that government the degree of freedom or privilege which it might desire to see extended to them. This consideration is particularly applicable to the present situation, for the reason that there is at present no treaty provision in effect between the Government of the United States and that of Venezuela prescribing the rights as to religious liberty to be enjoyed by the citizens of one country in the territory of the other.

Accordingly it must be observed that with all desire to do what it properly may to assist the American missionaries who

have addressed the protest to you, in view of this Government's practice and policy as outlined above, the Department's opportunity for affirmative action in the matter is necessarily somewhat limited. Recurring to the specific grounds of the protest, it should be stated, first, that the arguments concerning the invalidity and unconstitutionality of the decree in question would seem to be such as should properly be addressed to the appropriate Venezuelan tribunal, should an actual case arise in which it might be maintained that action by the Venezuelan authorities had illegally abrogated privileges guaranteed the complainant by the Venezuelan laws or constitution. In this connection, it should be further observed that, according to the Department's present information, at least, it would seem that no actual hardship or injury has yet been suffered by the individuals who have made protest. As it is the Department's invariable rule not to take action upon hypothetical cases of anticipated injury, it would seem that no action may properly be taken by it in the present case unless a showing is made that the injury apparently anticipated by the missionaries who have solicited the Legation's assistance, is actually sufficiently imminent and substantial to make action at this time clearly necessary. In this same connection, the Department can only say that should it eventually appear that the enforcement of the decree in question will, as a matter of fact, terminate the privileges of freedom of worship hitherto guaranteed under Venezuelan law, the Department will, of course, be glad to bring the matter to the attention of the Venezuelan Government with the expression of its hope that Venezuela will continue to exhibit the same tolerance in regard to the regulation of the practice of different religions in its territory which has previously characterized its conduct in this regard. Finally it would seem not inappropriate to observe in this connection that the final action of the responsible Venezuelan authorities, concerning the injury and inconvenience suffered by the Rev. David E. Finstrom, to which the petitioners have referred, would appear to evidence a disposition on the part of the Venezuelan Government to afford due and considerate protection to alien religionists within its territory and to promise well, perhaps, for its future attitude in this regard. I am, Sir?

Your obedient servant,

(Signed) Huntington Wilson

ACTING SECRETARY OF STATE.